

0055.001

OtherWise

A Feminist Newspaper at U of T

March 8, 1990



Photo by: Angela Smith

Happy International Women's Day

POETRY
Art
ABORTION

INSIDE THIS ISSUE

- Bill C-43: A Step Backwards
- Columbus: The Truth Revealed
- Women And Aids
- Committee on Homophobia

Politics
Editorial
Feminist
Dilemmas

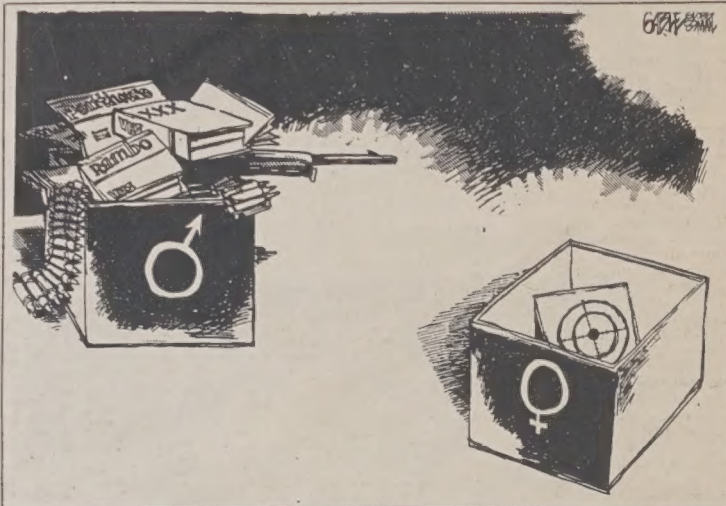
The Montreal Massacre: An Analysis

The following speech was given by Mary Gellatly at a rally organized by an ad-hoc coalition of women's and students' organizations in front of the Engineering Department on Friday, December 8, 1989.

While we have witnessed an outpouring of reaction against Marc Lepine's slaying of 14 women students in Montreal, the dominant underlying theme is one of confusion concerning why the massacre happened. Part of the reason why Lepine hated feminists and why he sought out and killed female engineering students can be found here on our university campuses.

It happened for the same reason that the No Means No campaign at Queen's University was met with slogans of No Means Kick Her In The Teeth and No Means Harder. It happened for the same reasons that boys at Wilfrid Laurier University believed it was OK to steal women's underpants, douse them with gravy and ketchup and display them along with anti-woman slogans. And it happened for the same reasons the university administration continues to sanction these orientation activities.

It happened for the same reasons the University of Toronto SAC continues year after year to deny funding to the Women's Centre and denies campus group status to the African and Caribbean student association and the lesbian and gay association.



But the reasons are found not just on our university campuses. It happened for the same reasons that the federal government is planning right now to put abortion back into the criminal code and deny women the right to control their own bodies and their lives.

The reasons Marc Lepine walked into that classroom in Quebec and separated the men from the women, proceeding to call them "a bunch of feminists" and systematically slaughter the women can be found not in his individual 'psychological state' but in our gender divided society that legitimizes violence against women. The reasons are also found in examining the current context in which we are experiencing an incredible backlash against the gains that the women's movement has made.

"Lepine sought out those women in a society that legitimizes and reproduces the oppression of women"

The thin facade of women's "equality" espoused by the mainstream media and state in this country was shattered by Lepine. In painting the killings as an isolated extremist action, the mainstream media and politicians would like to banish the reasons why he did it. Lepine sought out those women in a society that legitimizes and reproduces the oppression of women — a society where women continue to be raped; where 1 in 8 women (a million a year) are battered by spouses; where 12 women were killed by spouses last year in Toronto alone; where women still make 63 cents to men's average dollar; in

a society where Native people like J.J. Harper and Black men and women like Michael Wade Lawson, Lester Donaldson, Anthony Griffin and Sophia Cook are shot and killed by racist cops. Yes this guy was on the edge, but the reasons he targeted women can be found in our racist, sexist, heterosexist, capitalist society.

It is because we have made major gains organizing in the streets on our campuses and in our communities that we face the kind of backlash represented in the extreme in Montreal. While the new right, as manifested in organizations such as R.E.A.L. Women and the Right to Life are the most ardent in their anti-feminist, anti-woman campaigns, the backlash against the gains we have made are more pervasive. Our success in striking down the old abortion law has been met with a concerted attempt by the

Mary Gellatly

state to recriminalize abortion. While lip service is paid to employment equity, women are still ghettoized in low-paying, unstable market sectors and cut-backs in social programs particularly target working class women, immigrants and people of colour.

The politicians in Ottawa may put their flags at half mast and talk about gun control — but, it is not an issue of gun control. It is going to take all of us organizing on campuses to force SAC to fund the University of Toronto women's centre, to challenge racist and sexist curriculum in our classrooms, to challenge the gender and race division of labour on campus, to stop a new abortion law and stop racist, heterosexist and sexist violence. It is only through us struggling against women's oppression to overturn the racist, sexist, heterosexist, capitalist system that we will no longer have to fear the backlash represented in the massacre of Quebecois students.

It is only through struggling against women's oppression to overturn the racist, sexist, heterosexist, capitalist system that we will no longer have to fear the backlash represented in the massacre of Quebecois students.

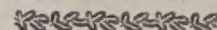
No Collective Consciousness?

Editorial

This issue was produced under ... adverse conditions. Although *OtherWise* had a long history at U. of T. - and a bank account - a former collective member who remains a signing officer would not release funds to the present collective. Reasons? The signing officer suggested we had little knowledge of the history of *OtherWise* and maintained that the money should be donated to another group. Her arguments escape logic. She is claiming that giving us the money would eventually result in the demise of *OtherWise* since that same money would not be available for future collective members. (What?) Come on - what about current members and this issue? No one owns the history of *OtherWise*. It is part of our collective history at U. of T. and we all have an interest in preserving its memory and in ensuring its present vitality.

This paper belongs to all of us - and this collective hopes that in producing this issue we are helping to ensure its future success. This is why we have paid for its production out of our own pockets.

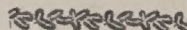
Consider joining the *OtherWise* collective, especially if you might be able to help publish next year.



EDITORIAL COLLECTIVE

Liz Czach
Caitlin Fisher
Karen Goldenthal
Annette Howland
Donna Marchand
Julie Markham
Anne O'Connell
Bonnie Slade

Special thanks to Wallace Edwards.



OtherWise is a University of Toronto feminist newspaper and is independently funded. Views expressed in articles are not necessarily those of the collective, unless otherwise stated. Copyright remains the property of the author. Any reproduction without permission is prohibited. Address all correspondence to: *OtherWise* c/o The Women's Studies Student Union, Rm.55B, New College. 978-2818.

THIS ISSUE

Karen Brooks
N. M. Fortune
Mary Gellatly
Anne Hanson
Isobel Heathcote
T. Krabi
Regan McClure
Cicely McWilliam
Cindy Ripley
Angela Smith
Robin Ulster

Origins of *OtherWise*

Often women's issues are treated peripherally, as though of limited interest or significance. For example, most major newspapers produce a "life" section with the underlying presumption of a predominantly female readership. The larger assumption at work is that women are welcome in certain parts of a newspaper but not all. *OtherWise*, therefore, intends to redress this omission by insisting that women are integral in our publication. In other words, we are attempting to turn the telescope around that we may cease to be women watching themselves being seen and start to be women watching the world and analysing it with our own eyes.

In describing this paper as feminist we are indicating that we are operating within a particular framework of both thought and application; however, within that framework there is no demand for strict adherence to any set of dogmatic principles. Our fundamental task is to present a variety of material which reflects the range and complexity of feminism itself while demonstrating a commitment to words and images that are woman positive.

We are hopeful that our publication will encourage women and men to adopt feminism as an analytical framework and as a strategy for change.

As our name suggests, we want to participate creatively in the process of reversing or undercutting the forces that insist on placing women in the category "other".

By the Collective
October 1984, Vol. 1, No. 1

BILL C-43: A STEP BACKWARDS

On November 3, 1989, the federal Tory government introduced new legislation which, if passed, will criminalize abortion. This attack on abortion rights cannot be seen in isolation, but rather, as part of the larger Tory agenda to roll back the gains of women and working people. Cuts in funding to VIA rail, unemployment insurance benefits, educational programs and women's groups, as well as free trade and the proposed general sales tax clearly reveal the government's not-so hidden agenda of profits over people.

Background

On January 28, 1988, the Supreme Court of Canada threw out the existing abortion law. The old law declared that abortion was illegal except when approved by a hospital committee board of three doctors who were of the opinion that continuation of the pregnancy would endanger a woman's life. Hospitals were not required to set up these committees, making access to abortion privileged and uneven across Canada. In many regions of Canada, such as rural areas and eastern provinces, women have had to travel large distances to obtain personal cost to great necessary medical services. Furthermore, hospitals who had set up committees were not required to perform abortions.

Due to these problems, the Supreme Court judged that the law infringed on the Charter of Rights and Freedoms and was therefore unconstitutional. The judgement made it clear that forcing a woman to carry a fetus to term by threat of criminal sanction was a profound interference with her bodily integrity.

This new legislation would make abortion an indictable offence, liable up to two years imprisonment, "unless the abortion is induced under the direction of a medical practitioner who is of the opinion that, if the abortion were not induced, the health or life of the female person would be likely to be threatened". This bill replaces the old therapeutic abortion committee of three doctors with a committee of one.

SAME OLD STORY

Like the old law, Bill C-43 denies women control over their reproductive and sexual lives. It puts abortion back into the criminal code, where it does not belong: it is a health issue not a matter for criminal regulation.

Once again, the threat to health or life is the basis of entitlement. This means that a woman who is physically and mentally healthy has no right to an abortion. Those women who want an abortion for social or economic reasons would also be forced to lie because those would not be legitimate reasons under the bill.

This bill does nothing to prevent third party intervention in abortion cases. For instance, a potential father or anti-choice fanatic may try to prove that a woman is having an abortion for reasons other than health and attempt to have criminal charges pressed. Threats of criminal sanction will deter doctors from performing abortions, thus compounding the problem of inequality of access.

As this proposed law does not address inequality of access to abortion, it will do nothing for those women who already have the greatest difficulty obtaining needed services - young women, women from rural and other underserved areas, poor women, Native women and women of colour, women whose first language is neither English or French, and women with disabilities. In order to ensure that different regions provide access, the federal government should use the Canada Health Act.

We demand full access to free abortion in all our communities and the establishment of a regional network of publicly funded community health clinics providing abortions and a range of reproductive health services.

It is hypocritical of the government to propose restricting access to abortion when it has cut back funding for vital preventative measures such as birth control services, sex education and research into safe and effective contraception. If the

government was truly concerned with women's health, they would scrap Bill C-43 and begin working on creating conditions in which women would be able to have real reproductive choices. This would mean among other things free, safe and accessible contraceptives, enhanced prenatal education, publicly funded universal daycare, community midwifery, affordable housing and economic equality for women.

A COMPROMISE?

Under the pretence of resolving a conflict between two extremes, Bill C-43 has been put forth as a compromise. Let's examine these so-called extremes. The pro choice movement simply seeks to ensure that every woman has the right to make her own decisions over her body. It is the anti-choice who have forcibly organized to impose their views upon all women. These views are part of the larger new right agenda to defend and reassert a particular form of the family which is heterosexual, male dominated, monogamous and nuclear. 'Operation rescue' is a perfect example of their verbal and physical tactics of intimidation and harassment.

WHAT CAN BE DONE? OFF THE SIDEWALKS INTO THE STREETS

Bill C-43 is now at the legislative committee hearings stage. After this, the bill will be put forth for third reading. The outcome of this Bill is by no means certain. We must organize and demonstrate to put pressure on the state. On campus, pro-choice networks continue to pressure SAC to take a pro choice position. Get involved. In Toronto, the Ontario Coalition for Abortion Clinics (OCAC) is planning for a national day of action in the early spring. Join the U of T Pro-Choice Network or the OCAC. Now is not the time to be a member of the silent majority. The successful defeat of this bill will strengthen all of our struggles. Women are not criminals! No new abortion law!



Photo by: Angela Smith

Committee on Homophobia

The Committee on Homophobia is a new and extremely productive group on campus. Meetings are open and everyone is welcome and encouraged to participate in the group's efforts and events - the first of these is "Gay and Lesbian Awareness Week: Focus on Homophobia" March 5-9, on the St. George campus - watch upcoming issues of the *Varsity* for details.

The following memorandum was sent to all residence deans from Isobel Heathcote, Dean of Women at University College, who has given OtherWise permission to reprint it here. The OtherWise collective would like to commend Dean Heathcote for writing this letter, and we extend our thanks to the sub-committee on residence issues for all their hard work - in particular Robin Parker and Jacky Tripp who organized the group, formulated, and distributed the surveys.

MEMORANDUM TO: RESIDENCE DEANS FROM: Isobel Heathcote RE: AD HOC COMMITTEE ON HOMOPHOBIA

I was recently approached by the Ad Hoc Committee on homophobia to use U.C. as a pilot project for residence outreach. I was smug enough to be sure that our residences were pretty free from prejudice, but agreed to let the committee distribute questionnaires as a first step. It's my belief that our co-ed environment fosters an atmosphere of tolerance and mutual respect, whether between sexes, races, or people of different sexual orientations. Of course, I knew that we had had the odd problem over the years, and I certainly knew some gay and lesbian residents. But I simply was not prepared for what the committee showed me - and I thought you should hear about it too.

The committee discussed the results of the questionnaire at an evening meeting with dons, house

executives, and me. The response ranged from sympathetic liberalism to the most shocking kind of "red-neck" prejudice (example: "I can sympathize with 'gay bashing' because those faggots teach children their own perverse habits"). Worse still were statements from ex-residents of our own and other residences. The experiences these people described - forced to stay "in the closet" because of the fiercely hostile residence environment - were tremendously moving. A particular problem was the attitudes of some dons and house executives who are in a position to create an atmosphere of jocular bigotry, including verbal and even physical abuse, in the houses. It was obvious that living in residence had been a very painful experience for these people.

One of the most interesting findings from the questionnaire was that at least half the respondents would speak out publicly against a racist event, about a third would speak out against a sexist event, but only a few would openly condemn a homophobic event. The issues of racism, sexism, and homophobia are interlinked... We have a long way to go to make the residences the haven of tolerance and enlightenment that I thought they were.

In summary, I would urge you to do anything you can to assist the work of the Ad Hoc Committee on homophobia. The problem is bigger than we may realize, and it goes without saying that we need to do everything we can to foster a tolerant and comfortable living environment for everyone on campus. Please don't hesitate to call me if you want to discuss our experiences further.

**VOTE
SOCIALIST
ACTION
SLATE**

**E
T A C**
WE THREE MALE POLITICIANS
GATHER HERE TODAY
TO PONDER THE
UTERUSES
OF
CANADIAN WOMEN
OTTAWA
1986

June 21 1986 - Agenda -
**THERAPEUTIC
ABORTION
COMMITTEE**
(to meet once every leap year,
weather permitting.)
DR. R.C. POPE, M.D. (Ob/Gyn)
DR. B. MULRONEY, M.D., F.N.
DR. J. CROSBIE, M.C.P.

Anne Hanson

Columbus: The Truth Revealed

By Donna Marchand

The following question occurred in Richard Lee's Anthropology of Social and Cultural Change. I would like to thank him for encouraging these types of intellectual explorations.

It is within a long term perspective that I wish to approach the question: What kinds of economic, social and political groups would have the most invested in perpetuating the "myth" of Columbus as bold adventurer and daring entrepreneur? and, [W]hat kinds of interest groups would gain the most from debunking the myth and telling the part of the story left out of the other account?

I believe that everyone will benefit from unravelling truth from myth in which all parties have a voice in the telling. This includes white, Europeans of the 'ruling' classes who dominate and those who are subordinated by the dominant ideology. By doing so, we can consider broader and more ethical questions regarding all human welfare. From this perspective those for whom it is beneficial to maintain the myth are in the long run 'losing out' as well. They are losing out because racism is an illness that deprives people of the full experience of life.

The placing of and naming of 'other' - people of non-white, European origins, outside of humanity, (which as a ideological tool of exploitation is what racism effectively does) is what allowed Columbus (and those who benefit from the myth - the ruling classes), to compartmentalize that part of themselves that was being inhuman to other human beings. Further, the processes by which this illness is sublimated into the pursuit of material wealth and pseudo-ideological creativity is destructive to the cosmological well-being of all the souls of the planet and most importantly the planet herself.

The perception of history that places Columbus as the discoverer of America also works to fix our perceptions of the world now. It constructs the meaning of the modern world and inhibits criticism of a system that benefits few at the expense of many - Native, Blacks, women, working class. False theories of history that explain the events of history to suit the dominant ideology are also effective in legitimizing the oppression of the dominated. The 'official story' is one that says Columbus was the first American, a brave explorer and entrepreneur.

Columbus symbolizes the dominant values of U.S. culture; the individual against the unknown, one who takes risks. This way of seeing Columbus makes him a great man and negates the political ideological forces that his enterprise was a product of and makes invisible the lives of those he 'conquered' and those that are being oppressed now by this same ideology. By revising history now, and with the tools of communication and education that exist within the formal and the informal educational system, i.e., trade unions, Native rights and Black civil rights

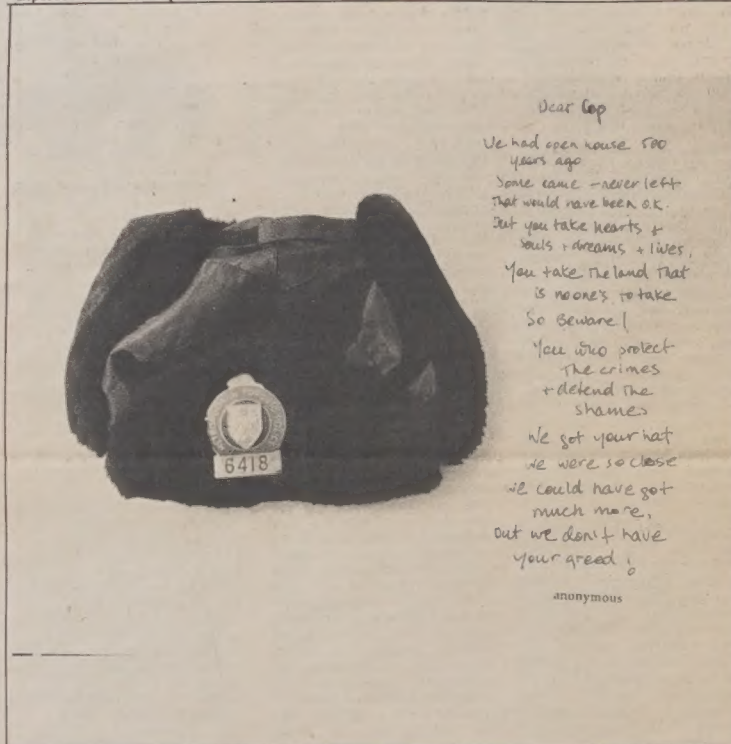
groups, feminist organizations, and various other groups who recognize the ultimate harm of capitalism to the spirit of all people, we are in a position to create an enlightened society. This knowledge, of course, is dangerous, in the short run, to the ruling ideas of the ruling class -- the industrialist capitalists and the governments that support them.

By challenging an ideology which promotes private property and free enterprise - which are neither i.e., someone pays the price somehow - we come face to face with the idea that

primitive communism may be a rational way to a more equitable system of social and material exchange that can reverse the process of environmental and spiritual degradation the industrial world suffering upon the rest of the world.

This rising wave of alternative ideology is what, upon contact, Columbus' and his 'enterprising' cohorts had to subvert from being a rational, civilized, New World populated by peoples whose economy was based on communal sharing and consensus into an irrational (other/profane), blood thirsty collection of uncivilized savages. It was necessary, in order to carry out the atrocities against the Native populations that were the original inhabitants of North America, for the colonizers to internalise the 'others' as 'other' and project these beliefs ad infinitum unto the exploited in order to justify exploitation.

This ideology, hand in hand, with escalating capitalism's 'development' is the legacy that promotes the continued patterns of exploitation. Moreover, as the forces of capitalism require more and more, the discourses vis-a-vis capitalism's requirements need to be extended, such that myth is built upon myth. The maintenance of the discourses as 'The Myth of Columbus' Discovery' is thus essential to the perpetuation of the ruling classes which it serves, for it is the base upon which all these other myths are built. Its debunking is, therefore, a major step forward in a discourse that I believe will lead to social change.



WOMEN STUDIES
UNIVERSITY OF TORONTO
PRESENTS

DISTINGUISHED SPEAKERS

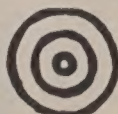


ACHOLA PALO

KENYAN MISSION, NEW YORK.
MAR. 23 4PM

NANCY MORE JON

DIRECTOR OF THE CENTRE FOR CARIBBEAN
STUDIES AT THE CASA DE LAS AMERICAS, CUBA
MAR. 30 7PM

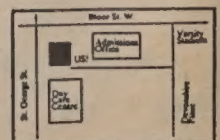


NEW COLLEGE • ROOM 1016
INFORMATION 978-5404



Confidential, free
non-judgmental
peer counselling
and information
about all aspects
of sexuality

591-7949



Women and AIDS

By Regan McClure

breast milk. These fluids must get into your bloodstream to make you sick - via your vagina, anus, mouth, or through a cut or injection into your skin. Small amounts of the virus are found in tears, saliva, urine and feces, but although infection from these sources is THEORETICALLY possible, NO cases of AIDS has ever come from these.

The classification of high and low risk activities is often confusing, not only because the information is constantly changing, but because it depends on the individual. There are cases of women who are married to HIV sero-positive men who have not (yet) shown any evidence of infection themselves, while other cases show that a one-time encounter is all it takes. Every woman must decide for herself, and here are some guidelines to help.

High risk activities

- * vaginal sex without a condom
- * anal sex without a condom
- * sharing sex toys without using condoms or cleaning them
- * any sex where people share blood
- * using a whole hand in the vagina or anus if you have open cuts sores or rashes on your hand (use a latex glove and lube).
- * injecting yourself with a needle or syringe which has not been properly washed with bleach.
- * if a man comes in your mouth while not wearing a condom

Low risk activities

- * oral sex on a woman without using a dental dam, or a cut-open condom to prevent contact with her vaginal juices.

Very low risk activities

- * using only one or two fingers in the vagina of a woman who is not having her period but you have cuts, sores or rashes on your fingers (do you bite your nails?)
- * wet kissing if your lover has cuts or sores in the mouth (do you floss regularly?)
- * sharing needles which have been washed in bleach and rinsed in water.
- * having sex with a dildo, vibrator or penis which is wearing a condom.

Totally safe activities (a partial list)

- * phone sex
- * nibbling at the nipples
- * masturbating while your lover watches or holds you
- * fantasy, dressing up, SM role playing
- * sucking your boyfriend's balls
- * using your own works to inject drugs
- * receiving a blood transfusion or artificial insemination which has been screened for the HIV virus
- * donating blood
- * working or going to school with a person who has AIDS or is HIV positive.

While this list is meant to be fairly positive, I'm sure there are some women out there who are grumbling that sex is no

longer a contact sport. If some of your favourite activities are in the high risk category, you can either change the activity completely or reduce the risk. Shower just before sex, have him pull out before he comes, use a latex condom, dental dam or glove where needed, and use a water based lubricant like K-Y gel. There are tricks to using a condom safely, so use some of the resources at the end of this article to increase their effectiveness.

Now that we're done with the plumbing, there are several issues that arise for women. The first is figuring out if you may be HIV positive, or have AIDS itself. The early symptoms of AIDS can be different in women, and many doctors do not recognize them. While 20% of the men with AIDS develop Kaposi's sarcoma, this cancer strikes only 1% of women. And 41% of women with AIDS experience a variety of other infections, compared with 17% of men. These are the signs of AIDS as it commonly occurs in women, although these symptoms don't all occur at once. If you begin to feel all of the symptoms listed immediately after reading them, remember that it is the severity and persistence of these symptoms which indicate a serious failure of the immune system.

- * persistent fatigue
- * shortness of breath
- * swollen lymph nodes
- * persistent dry cough
- * fever and night sweats
- * headaches, nausea, memory
- * dramatic weight loss and confusion
- * white or grey blotches on tongue or gums
- * persistent vaginal yeast
- * cervical changes indicating infections that don't respond to treatment
- * pelvic inflammatory disease

If you have a history of high risk activity you may want to consider being tested for the virus, even if you aren't showing any of the symptoms listed above. The Hassle Free Clinic provides anonymous free testing (see resources). This is important for women to think about, for women have symptoms for twice as long as men before we seek treatment. Many women realize they are HIV positive only when their lover or infant is diagnosed with AIDS. Because of this, women have half the life expectancy of men once they have been diagnosed. There are many barriers to early treatment and diagnosis, such as a lack of information about symptoms which are relevant to women, a lack of transportation and childcare, and a difficulty in finding anonymous testing. In many areas, a blood test which is HIV positive is reported to the federal government, and an effort is made to track down the women's sexual partners.

This has discouraged many women from getting testing, and consequently treatment, so it is good to know that anonymous testing is available in Toronto. As feminists, we must also lobby to improve access in other areas of the country.

Women also face increased complications in getting the drugs which may help against AIDS. These drugs are obtainable free in clinical experiments offering new drugs. Women in the U.S. are excluded from these drug trials because the drug companies don't want to be sued in case the drug harms the foetus. The companies trust men, but not women, to be responsible for their own bodies. A U.S. woman must obtain these expensive drugs at her own cost.

Women in Ontario receive their drugs free from OHIP, if they have it, and as long as they have been diagnosed with AIDS. Because the standards of AIDS diagnosis are based on men's symptoms, women tend to be classified as HIV positive when they really have AIDS, and therefore do not receive appropriate treatment. In Canada, women may participate in drug trials as long as they take two forms of birth control, and a condom with spermicide is not considered sufficient, although they may be the safest and most effective way to prevent pregnancy and transmission of the virus.

In general, women with the virus or AIDS itself are not given non-judgemental, culturally sensitive information to make their childbearing decisions, but are pressured to abort and/or be sterilized. It is significant that many women with AIDS in the U.S. are also those women who have been traditionally sterilized without consent. This includes women of colour, immigrant women, disabled women, street women and economically oppressed women, and all combinations thereof. It is crucial that feminists improve their awareness of the medical establishment's history of forced abortion and sterilization. The white feminist movement has not included these issues on their agenda of abortion and reproductive rights, and the possible intensification of sterilization abuse, with its history in racist genocide, must be addressed. The medical establishment hardly seeks such control over men's reproductive capacity, and men with AIDS rarely receive counselling on reproduction nor are they required to take birth control as a condition of entering clinical trials.

It is also noteworthy that they are recommending a double dose of birth control measures the rest of us were told are safe and effective, but they do not mention that some contraceptives may make exposure to the virus easier - the Pill, contraceptive

foams and vaginal medication react to break down condoms. It's therefore possible that women in these experiments are facing an increased risk of re-infection.

Women also have to face complications in the family when they test HIV positive or are diagnosed with AIDS. Often, they are already taking care of their lover or child who may be dying, and find there is little time to take care of themselves. Women must also face the possibility of never having children, or risking that their child has an even chance of dying before they are two years old. For women's whose life plans involve raising a family, this is a devastating thought. As feminists, we must brace ourselves for the inevitable suggestions of forced sterilization of HIV positive women (they will forget about men of course) and offer support to women who must deal with this miserable dilemma. The AIDS Committee of Toronto offers a support group for HIV positive women (see resources). Most women who are HIV positive also find themselves isolated from their lovers.

Many women were exposed to the virus by sexual partners who were not honest about their past activities, and they have complex feelings about this person, with whom they may have a long term relationship. While women generally take care of their lovers in health crises, women often find themselves abandoned when they are in need themselves. An HIV positive woman will find herself celibate because she finds that safe sex is difficult to negotiate with men. In writing this article, I was tempted to give more details about how to use a condom properly because it is often ignored, but it is not enough to teach women how to use condoms when they are not the ones who will have to wear them.

Many women use the Pill as birth control because men refuse to wear a condom. This lack of male responsibility puts women at risk for AIDS as a consequence. A condom and spermicide, properly used, is a safe way to both prevent pregnancy and HIV infection. I would STRONGLY recommend that women use this combination, and enforce your will on your lovers - or else fuck em, or rather, don't fuck them.

For any lesbians who have been thinking 'those nasty men, so glad I don't have to deal with them', just try getting your lovers to take safe sex seriously. Lesbians seem to believe we are immune from all sexually transmitted diseases, and while the sex is classified as low risk, read it closely - 'low risk' not 'no risk'. Dental dams are available at cost from the Women's bookstore, condoms for sex toys are in drugstores, and gloves are at hardware or surgical supplies stores (see the Yellow Pages). There are cases of lesbians with AIDS, and the risks should be taken seriously.

Cont'd pg. 8

This article is written for women who have always passed over the media's AIDS information, assuming it didn't apply to them. The national media has made much of 'high risk groups', such as white gay men and I-V drug users, groups which many women don't identify much with. It is now clear that there are no such things as high risk groups, only high risk activities - activities in which women do participate and should be thinking about. Women have been systematically excluded from many of the early surveys on AIDS, a fact which is easier to understand if you recall that health care is expensive in the U.S., so many women who have AIDS are late in obtaining diagnosis and treatment. It is obvious that heterosexual women are far from immune to the virus in West Africa, where AIDS cases equally represent men and women. The virus has only been in North America since about 1975, when the first wave of the attack struck the gay male community. Because of limited interface with the heterosexual population, the virus has not yet spread extensively in other communities, but unless we educate ourselves and change our high risk behaviours, it will only be a matter of time before the gap is bridged.

Already, women are the fastest growing group of new AIDS cases. Still more women have been infected in the second wave of the virus in the past few years and are not yet showing signs of illness. Despite this, women are rarely allowed to participate in clinical treatment trials, because they are seen as anomalies to the artificially designated target groups, and many physicians are unprepared to recognize AIDS symptoms in their female patients. It is time to do away with the idea of high risk groups, and instead look at the high risk activities in which members of every conceivable group, including women, participate.

To review the basics, A c q u i r e d I m m u n o D e f i c i e n c y S y n d r o m e is a health disorder caused by the HIV virus. It is possible to have the virus, and show no signs of ill health. Once someone is infected with the virus, they may give it to others, even if they look healthy themselves. The virus can only be transmitted by:

- * sharing bodily fluids during sex with an infected person
- * sharing contaminated needles or syringes
- * from an infected mother to an infant (how is not exactly known)
- * from an infected blood transfusion (usually received between 1977 and 1985, before the Red Cross began screening for the virus).
- * artificial insemination with infected sperm

All of these activities involve exchanging bodily fluids which contain the virus. The virus is found in blood, semen, vaginal juices, menstrual blood and

THE SUNDAY STAR, JANUARY 22, 1989

Back-street butchers drew no demonstrators

I don't remember ever hearing that the anti-abortionists lined the back streets in protest years ago when women had to seek illegal, dangerous abortions. Yet in 1989 they'll sit in the middle of a main Toronto thoroughfare and attempt to bar women from entering an established legal clinic.

This must mean that the pro-lifers are happy when women die at the hands of backstreet butchers, and are unhappy when they can obtain safe, legal abortions and counselling.

ANNE HANSEN



Karen Brooks

Marriage

by T.Krabi

Marriage is the legal and religious bonding of a man and a woman. To some people however, it is only the regulation of sex, because it is a public statement of commitment to have sexual relations only with this chosen person. As we well know, this ideal of permanence is not always realized. Traditions concerning wedding and post-nuptial arrangements are against equality for women, especially in the case of a wife who is separated from her husband.

In order for a relationship to be equal, some changes to this public commitment must be made. Women should not be "given away" by their fathers, since this implies the passing of a possession from one man to another. The possession of the female by the male is indicated by the name change. Some women lose their identity entirely by calling themselves Mrs. John Smith. Glynys Huws believes that the taking of a man's name "is a life-long symbol of marriage as a patriarchal institution in which the woman's social identity and economic power is subsumed by the husband's".

Not only do some wives lose their birth name, but they often give up all their possible autonomy - economic independence. Any money they once possessed often goes to their husband. Many wives may share a joint bank account with their husbands, but many do not have a credit rating, since the credit cards they use are in their husband's name.

I myself have agreed to get married in July. I am keeping my birth name, and if their are any children, Paul and I will decide then which name they should take. I will work, and keep my own bank account. If we have children and our finances allow, I will keep working, and Paul has agreed to stay home to care for them. Our wedding will not have a reception line, no toasts of stories of common silly childhood follies, nor the bouquet throwing or the horrid garter tradition. I will not serve tiny pieces of cake to our guests as my first duty as a wife as Paul watches over me. Our wedding service and reception will reflect how we feel about ourselves, and the roles we expect from each other. The wedding will not be symbolic of our commitment to each other which was well established long ago. Nor will our wedding be symbolic of a hopeful new beginning, as we have been together for several years. Our marriage will be an opportunity for our friends and family to wish us well and it will be a chance for all of us to share a pleasant summer day.

The Otherwise collective congratulates T. Krabi on her upcoming marriage and joins her friends and family in wishing her well. Those of us who are lesbian wish to point additionally to the fact that the symbols of our commitments rarely confer legal, economic or religious privilege.

Feminist Dilemmas: Opinion

I'm Not a Feminist But...

This qualifier has often preceded statements like "I want as many opportunities as men have," or, "...I don't want to be discriminated against because of my sex," or, "...I want to have a family and a career". It is essential to look at why numerous women deny feminism before they assert their needs for the demands that feminists have on their agendas. Feminism in the nineties has public relations obstacles to overcome.

"I'm not a feminist but..." seems to encompass several statements like, "I'm not a man-hater," and "I'm not a lesbian" (some of us are - the Otherwise collective). Feminism seems incongruous with other pleasures. Too many women see being a feminist as incompatible with such things as shaving their legs, wearing make-up, getting married, having children, watching soap operas, and choosing not to have an abortion even though it may be the most practical alternative.

Many women don't realize that feminism does not stand in the way of all these feelings, beliefs, and desires. Feminists wish to give women and men as many choices as possible. Conservatives have used the media well by making it seem as though feminism is opposed to family, religion and fun. This cements the images of feminists and lesbians (who

I'm Not a Feminist But...

are viewed as one and the same) as man-haters. This works to make women feel that they must choose between feminism and humanism as if they were mutually exclusive.

Women are refusing to attach themselves to the label and the feminist movement. They want the rewards but they don't want to be stigmatized, made fun of, or discriminated against because they are feminists. The word feminist brings with it a picture that many women do not want to be associated with. This is a problem for the movement. This is a problem for all women. It is hard to fight the system together when women feel forced to choose between feminism and other aspects of their lives. Women feel that instead of increasing their freedom, feminism will limit their choices. We need to work together to make explicit the fact that feminism is committed to freedom for races, genders classes and sexualities, which will enrich all of our lives.

This definition of feminism needs to be more broadly disseminated. Only then will we make major changes in the system. Changes that depend on the support of many people in order to be effected. Changes that will benefit all.

Robin Ulster

Equality
by T.Krabi

Anyone who picks up this newspaper will recognize the name of Marc Lepine. There is no need to analyze his childhood, because the media has done that. There is no need to study his adult life, because that is common knowledge now as well. However, he had a term to describe the group of women he murdered. What was his definition of feminist?

This madman did not go to the closest bank or shopping mall to choose his female victims. He chose the women who were in competition with him in post-secondary education; he chose women who were intelligent enough to surpass him in their knowledge of traditionally male subjects. These women threatened him in their superiority, their conscious decision to go against the norms of society in being non-traditional women.

We all recognize Marc Lepine as an individual who has gone mad, because he showed his feelings of hate in the most extreme and violent way. However, he represents a society which allows violence toward women, encourages pornography, and believes in the submission of women.

Each person concerned with this tragedy should look at their own life to recognize and stop sexism in her/his own context. We should strive for equality of the sexes.

Would a coalition of campus women's groups help to lobby more effectively for change? We will be helping to organize a Women's Spring Meeting with the Status of Women Office and other campus groups where these issues and others will be discussed. The conference and reception are open to all. It will be held:

Thursday, March 29 from 4:00 to 7:00 in the Student Lounge, Room 705 Library Sciences (Bissell) Building, 140 St. George Street.

If you plan to attend, or have questions about the Spring Meeting, please contact Lois Reimer (Status of Women Officer) at 178-2757.

Vatican should tidy up its human rights stand

A report says that the Vatican has issued an attack on apartheid (Feb. 11). This is laughable, when the Catholic church systematically upholds a form of apartheid against the world's women.

The Vatican would have all women - Catholic or not - rendered morally not responsible enough to make their own decisions regarding childbearing and birth control.

The Vatican should get a grip on basic rights of 20th century women before it pontificates about other human rights.

ANNE HANSEN
Toronto

by Anne Hanson

OtherWise Poetry ART

Poem
by Karen Brooks

"They answer no one
take the hard
rock as lover."

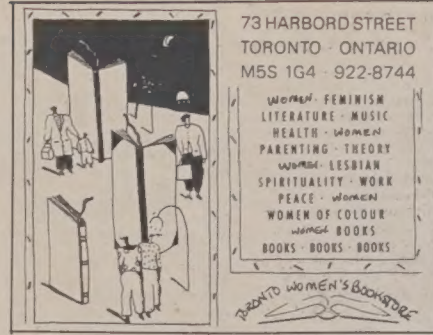
so did I
went to bed
with what I thought was a man
slept
once
and woke
years later
to remember sharing the bed with a large, veined boulder.

obvious
that the bed of our love was tragically skewed
but even the clouds for me were floating highrises
whose buoys were neon "S"s, "B of M"s
my mind a handful of shiny pebbles;

there would be a rattle as I turned over
things
always a potential landslide
a dislocated shoulder
shifting

for me the inner and outer were always the same sky.

1.Ondaatje, Michael. "Women Like You". Secular Love.
Toronto: Coach House Press, 1984: 90.



Eating Out
N. M. Fortune

Sitting by the telephone your face punctuates my thoughts
buzzing through my daydreams
a flicker of light
arousing my fantasies
I like your face
hot and exciting
inducing hunger, wetting
my appetite
my soul slips and slides around like slices of hot onion when I think of you
I want to eat you
slowly and deliberately I want to devour you
there will be no mutiny on this bounty
with my hands I will fold flesh like sweet crescent dough
and, on my elbows, kneeling round your torso like a table
I will stuff myself with your commands as your flavours waft
intoxicatedly round me
I will nibble on your sweetness
like milk chocolate rosebuds melting sticky like honey,
the tip of my tongue wanders through your juices
and with your saltiness my thirst grows
I want to suckle and be suckled
our taste buds, like renegade nomads wander across hot deserts of skin
I will slurp up the juices that run down my arms from my wrists I suck each finger slowly in
sensual delight
and wipe your wetness from my chin with the back of my hand,
close my eyes and let your aroma enshroud me
I will waste nothing, not one drop
I will indulge ourselves completely
I will fill myself up with you until I can take no more
YOU ARE A LIVING SMORGASBORD
and like a glutton I want more and more of you
I will eat beyond our means, not quite out of control, no! -
completely out of control until we both grow fat and bulbous
for, the more I eat of you, the more there is of you
then we will explode, covering the dining room with ourselves like
tiny carnal hors-d'oeuvres
and we will prod and poke and push and pull ourselves into every
crevice
until we have taken in every morsel, sucked up every crumb
then -- we will start again
and we will eat and lick and suck until we can eat and lick and
suck no more
and we will sit heaving and satisfied in the denouement of food
and thought, glowing with fulfilment
and then,
like a knife into a souffle or the pop of a champagne bottle,
the telephone jars me back to reality and I hear your voice
across the wire -
"Hi, what are you doing about dinner tonight?"
"I don't know. What about you?"



NATIVE WOMEN'S



SYMPOSIUM

Born Feminists — A Unique Perspective

Traditional & Contemporary Voices
of the Iroquois, Ojibway, Okanagan,
Shuswap, Micmac, Blackfoot,
Innu, Maliseet, Metis Nations.

MARCH 9 - 11, 1990
10 AM - 6 PM

New College — 40 Wilcocks St.
University of Toronto

Registration Fee: \$10⁰⁰

For More Information
Call (416) 978-5451

FICTION

PROPOSED SHOOTING SCRIPT FOR THE ANAIS PROJECT

Cicely McWilliam

This script conceived and written by Cicely McWilliam was sent to Fatale Productions, San Francisco. This concept and/or script may not be used without the expressed (signed) permission of Cicely McWilliam.

Setting:

The lesbian salons of Paris in the 1920s. Private apartments where women could meet, fall in love, make love or simply fuck.

Style Notes:

The film/video should be shot in black and white. The quality I will be trying to achieve is that of an aged photograph. The final product should have a sepia colour quality. This effect can be achieved in video by either masking the film during the editing or perhaps by throwing the camera's colour balance off during the shooting. Should I use film, the same effect can be achieved by shooting regular Kodachrome under correctly balanced tungsten lights. General comments concerning style: long takes, sweeping pans, diffuse lights and lingering pans up bodies. General Comments: Audio: no dialogue, only wild sound and music soundtrack.

Characters:

Anna is a young attractive woman new to the scene. As she walks into the Salon she is immediately noticed. Her appearance is femme but appearances are sometimes deceiving. Although she is new to the Salon she is confident of her desires and need to please.

Blais is slightly older. She is a handsome woman, self-assured it is obvious she is completely at home in this 'den of iniquity'. She is suave and her look is slightly butch.

These two characters are the focus. There are no other principle characters. The other women are only seen at the very beginning and very end of the film.

Scene 1

-(Anna/point of view) - Anna opens door - she scans the room; groups of women are scattered throughout, some stand alone, they notice but do not approach her.

-(Anna/point of view) - Anna spots drink tray at opposite end of the room and moves towards it.

-(Blais/point of view) - Blais watches (from behind) as Anna walks toward tray and fixes herself a drink - lingering pan up Anna's body.

-(Anna/point of view) - Anna pours herself a drink and turns and faces Blais - she meets and matches Blais gaze.

-(Blais/point of view) - Anna begins to seduce Blais - Blais walks toward Anna; as she crosses the room, Blais catches glimpse of herself in a mirror; (medium waist up shot) when Blais reaches Anna they don't speak - Blais dips her finger in Anna's drink - cut when Blais's finger touches the corner of Anna's mouth to (c/u Anna's face) Blais runs her finger across Anna's lips - (c/u pan & pull back to two shot of women's torsos) as Blais then runs her finger along curve of Anna's neck, and along the outside curve of Anna's breast until Blais can grasp Anna's upper arm - Blais leads Anna out of frame.

Scene 2

-(medium c/u on torsos) - Blais leads Anna into bedroom (camera should be placed just inside bedroom - at the door frame)

-(follow pan) - as women walk toward bed in centre of room.

-(full length shot from behind) - Anna sits on bed; Blais rests one foot on edge and bends slightly, cupping Anna's face in both hands Blais languidly kisses her. (women must

be angled in order to allow camera to see action) - (still full length from behind) - Anna reaches out her hand to caress Blais' outer thigh (cut on this movement to...)

-(close up) - Anna's hand travels along the outside of Blais' thigh moving toward the inside from behind.

-(pull back to full length shot) - as Anna's hand moves toward Blais' inner thigh Blais slowly straightens; Blais begins to unbutton her shirt (still shot from behind) and lets it fall to the floor.

-(Blais/point of view) - Anna lays back on the bed and unbuttons her blouse; she leaves it hanging open; she begins to play with her nipples (she looks directly into camera but not too coyly) - Anna reaches up and unbuttons Blais' pants reaches to pull them down (cut on movement to)

-(American shot from behind) of Blais' pants dropping (Blais wears black silk shorts)

Blais reaches for bottle of champagne (on movement dolly approx. 85 degrees for two shot) [Blais should have bottle in hand at end of move] Blais takes a swig of champagne then reaches over and pours some in Anna's mouth; when Anna's mouth is filled to over-flowing, Blais begins to pour it along Anna's neck and over her breasts - Blais reaches down and circles Anna's nipples with the mouth of the bottle - Blais continues to trickle champagne down Anna's stomach and pours the champagne onto Anna's silk panty covered cunt.

-(dolly to medium c/u) - Blais kneels between Anna's legs [camera and actors must be carefully angled] Blais begins to lick Anna's cunt through the silk/Blais' finger run along the outside and penetrate Anna through the material/Blais then bunches silk and slides the material

between Anna's cunt lips - Blais sucks Anna's clit until Anna orgasms.

-(Blais/point of view) - as Anna orgasms Blais looks up from between Anna's legs.

-(medium c/u) - Blais slowly pulls down Anna's silk panties and reaches beside the bed for a pipe of opium which she hands to Anna and an ebony dildo as Anna rejuvenates herself Blais slowly begins to caress Anna's cunt with the tip of the dildo.

-(over the shoulder) - as Blais begins to insert dildo and fuck Anna.

-(Tight c/u) - on Anna's hand clenching the sheets.

-(over the shoulder) - Blais to continue to fuck Anna [camera remains in o/s position until Anna orgasm].

-(pan up body) - as Anna's orgasm begins (pan should end on tight c/u of Anna's face as she orgasms.)

-fade out

-fade in - (tight full length shot) [from behind] of Blais bent over grasping a desk (or bureau) in front of her - Blais is naked and she has her legs spread - Anna walks into frame carrying a lit candle - she begins to drop wax on Blais' ass along and in between Blais' thighs; as Anna does this she toys with Blais' clit/almost bringing Blais to orgasm.

-(dolly to side long two shot) - as Anna puts candle in candelabra on desk and as she takes a jar of lubricant off table and kneels behind Blais -- Anna begins licking Blais' cunt and fingering her ass bringing her to climax - Blais rests almost her entire body on desk while Anna begins to grease up her hand [on action cut to ...]

-(medium c/u) - Anna greasing her hand

-(pull back to two shot) [incl. Blais' ass and legs only] - Anna finishes greasing her hand and puts some lube on Blais' cunt Anna slowly begins to insert her fist - she slowly fists Blais [as action quickens to climax...]

-(pans up Blais' body) - Blais is convulsing form orgasm - [camera stays waist up shot until spasms stop].

-(medium two shot) - Anna slows the fisting to a stop and slowly removes her hand - she then licks Blais clean.

-fade out

-fade in

-(Blais/point of view) - Blais watches as Anna walks toward the door to the every day world - Anna opens the door steps out and turns back to look at Blais as she closes the door [on action...]

-fade out

ALTERNATE SEX ACTS FOR END OF SCENE 2

-instead of Anna using her fist she might use her fingers but foreplay the action with the raking of Blais' back with her nails until welts appear.

-instead of Anna using her fist she might mildly whip Blais and then fuck her with the handle of the whip.

NB - BOTH ACTORS MUST GO FOR PHYSICALS (STD). WHETHER THEY GO FOR AIDS TESTING IS BETWEEN THE TWO OF THEM...SHOULD THEY BOTH AGREE TO ANONYMOUS TESTING THEY WOULD ONLY BE EXPECTED TO REVEAL THE RESULTS TO EACH OTHER AND NO ONE ELSE!

Women and AIDS Cont'd

Resources

AIDS Committee of Toronto
926-1626
926-0063

Hassle Free Clinic
Women's Clinic 922-0566
Men's Clinic 922-0603

Immigrant Women's Health Centre 367-1388

Sex Ed Centre at U. of T.
591-7949

Toronto Women's Bookstore
922-8744

The Works 392-0520

For intravenous drug users, the instructions for safe needle use are quite straightforward. Draw bleach into the syringe three times, shaking it and squirting it back out. Then draw water into the syringe twice to wash out the bleach. Rub your arm with alcohol and inject. For counselling and needle exchange contact The Works at 392-0520.

The last general issue for women I wanted to raise was the problems of negotiating safer sex with your partners. It's hard enough to get someone's phone number without also having to find out if they intend on having safer sex, and if you're having unsafe sex with a regular partner now it's hard to convince them to change. The AIDS Committee offers

workshops for women who are interested in changing unsafe behaviours, call them or attend a workshop. You can also call the Immigrant Women's Health Centre BlackCAP, and the U. of T. Sex Ed Centre for counselling and information. In bringing up the subject, it's your right to assume your lovers are willing to have safer sex. Put the condoms, dental dams or gloves by your bed or carry them with you and present them at the appropriate time. Let them make a fuss if they want, then haul out the pamphlets. Safer sex is your right, your body is yours alone and your health is valuable to you - make no exceptions.

THE COMMITTEE ON HOMOPHOBIA AT THE UNIVERSITY OF TORONTO PRESENTS

GAY AND LESBIAN AWARENESS WEEK: FOCUS ON HOMOPHOBIA MARCH 5 TO 10, 1990

SCHEDULE OF EVENTS

FRIDAY MARCH 9

11:00-12:00 p.m.
The Analysis of Homophobia (Research Papers)
Location: University College, Room 179

1:00-2:00 p.m.
Racial Diversity in the Gay Community
(Panel discussion dealing with issues of gays and lesbians of colour)
Location: Sidney Smith Hall, Room 2102

4:00 p.m.
Gay-Positive Pub Night for lesbians and gays, friends and supporters, featuring the band Fifth Column
Location: SAC Hangar (33.00 Admission)
Sponsor: SAC

SATURDAY MARCH 10

9:00 a.m.
Homes Hop
Location: SAC Hangar
(\$4.00 Student Admission; \$5.00 Non-Students)

Throughout Lesbian and Gay Awareness Week, except Thursday, there will be an information table and display in the lobby of the Sidney Smith Building.

Primary Sponsors of Lesbian and Gay Awareness Week: Office of the Assistant Vice-President, Student Affairs

Additional sponsors:
AFUS (Association of Full-Time Undergraduate Students)
CSU (Graduate Students Union) GLAUT (Gays and Lesbians at U. of T.)
Office of the Status of Women

